Guildford Monthly Meeting No. 2
No. 3. T 125

Antichriſt in Fleſh Unmask'd,

AND THE

Quakers Chriſtianity Vindicated,

FROM THE

Malicious and Injurious Attempts

Of { Edward Paye, William Alcott, & Henry Loader,

In their late Defaming Confuſed

BOOK

Falſly Styled,

Antichriſt in Spirit unmask'd, or Quakeriſm a great Deluſion,

Wherein their

Cauſeleſs Outrage, Folly and Falſhood are deſervedly Expoſed.

S. Whitehead

But ye are forgers of lies, Job 13. 4.

London, Printed for Thomas Northcott, in *George-yard* in *Lombard-ſtreet,* 1692.

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CHaritably hoping that many among the People commonly called *Anabaptiſts*, are more Tender and Honeſt minded than ſome of their Miniſters or Leaders, who have ſhewen their Envy and Bitterneſs againſt us, I would tenderly propoſe a few things to the more Honeſt, Moderate and Charitable among them in and about *Deptford* and elſwhere, that may be concerned in reading that Scandalous and Malicious Book againſt us, Falſly ſtiled, *Antichriſt in Spirit Unmasked*, or *Quakeriſm a Great Deluſion*; lately Owned and Publiſhed by their Brethren, *Edward Paye*, *Henry Loader*, *William Alcott*,

I. That they have Cauſeleſsly and Unjuſtly begun a Quarrel againſt us, to Defame us, as a People who have had nothing but Love and Good-will to them and that People, and malicioufly tending to Reproach and Blaſt our Credit in what we have ſolemnly profeſſed, as to our Chriſtian Belief and Religion, both to the Civil Government and Nation.

II. They appear Envious againſt our Preſent Liberty, as Men of a Turbulent,

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II. They appear Envious againſt our Preſent Liberty, as Men of a Turbulent,

Perſecuting Spirit, by ſeeking to invalidate and make void one Condition ofour preſent Liberty, which through God's Providence is granted us and them; and that is our Profeſſion of Faith, in "the "three Divine Witneſſes in Heaven, the "Father, Son and Holy Spirit, being one "God, bleſſed for evermore: And acknowledging, *the Holy Scriptures of the Old and New Teſtament to be given by Divine Inſpiration.*

Which Profeſſion, though ſincerely owned and conſented unto by us before the Parliament, and accordingly accepted and inſerted in the Act *For exempting their Majeſties Proteſtant Subjects, diſſenting from the Church of* England, *from the Penalties of certain Laws*, and therein confeſſed to be *a Profeſſion of their Chriſtian Belief*: Yet contrary thereunto theſe Perſons have groſsly Belied and Miſrepreſented *Us*, the People called Quakers; accuſing us with *Vilifying and Contemning the Holy Scriptures*, and that *we own not the Scripture, but ſeemingly allow it*, Epiſt. and Pag. 14. And that *The Quakers are great Enemies to, and Contemners of Holy Scriptures*, p. 20. both contrary to our Sincere and Chriſtian Profeſſion, before-cited, and to the Civil Government's Belief and Acceptance thereof; wherein theſe Anabaptiſts have neither

neither done honeſtly towards us, nor prudently towards their Superiors, thus to contradict, and conſequently to affront the Government in its Belief and Charity towards us, and to ſet Subjects at Variance, and to raiſe Perſecution againſt us again, inſtead of being humbly thankful for their and our preſent Liberty.

III. They have not only abuſed particular Perſons, but a People, a Religious Society, fearing God, and truly eſteeming the Holy Scriptures; when we have ſolemnly and ſincerely declared to the Government, *That we believe the Holy Scriptures of the Old and New Teſtament are given by Divine Inſpiration*: Wherein we are Believed, Accepted and Tolerated by the Government. Two or three Anabaptiſt Preachers divulge the contrary to the World in Print, *That the Quakers are great Enemies to, and Contemners of Holy Scriptures, and no Chriſtians, but deluded Impoſtors, and their Profeſſion a Compound of Hereſies*, p. 8, 20. And what's the Conſequence, but therefore the Quakers are not fit to be tolerated, nor to have their Liberty of Conſcience or Exerciſe of Religion? And no Doubt, had theſe angry Anabaptiſts Power, we ſhould not enjoy our Liberties, the very Nature and Tendence of theſe their Bitter Lying Inve-

ſtives, being to bring Perſecution upon us, as a People not to be given any Credit unto, in our ſolemn Profeſſion before Authority.

IV. Pray obſerve, That much of the ſaid Pamphlet, or Book againſt us, ſtyled, *Antichriſt in Spirit*, is collected out of other Books and Pamphlets of our Adverſaries, long ſince Anſwered and Refuted; and their Authorities are utterly denied by us. As the *Weſtmorland Petitioners*, who were Envious Perſecutors, *Thomas Hicks* his Fictitious Abuſive *Dialogues*, who was proved a notorious Forger of Lies: And a moſt Malicious Libel, ſtyled, *Tyranny and Hypocriſy*, &c. without Author's Name, yet cited and inſiſted upon againſt us. Thus Credulous and Malicious are theſe Perſons, *Edward Paye*, *Henry Loader*, *William Alcott*, as to take Scandalous Pamphlets on Truſt, whoſe Authorities we utterly Deny, and Challenge them to prove them Authentick; they having been long ſince ſufficiently Anſwered, Diſproved and Refuted, in our Friends Books; one entituled, *The Chriſtian Quaker*, in Folio; another, *Reaſon againſt Railing*; another, *The Counterfeit Chriſtian*, in 8°. another, *Judas and the Jews*; another, *The Divinity of Chriſt*, &c. in 4°. another, *The Chriſtianity of the Peo-*

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ple called Quakers vindicated, in Anſwer to Dr. *Forde*; and many others of our Friends Books, which contain ſufficient Anſwer to all the chief Objections and Reproaches ſcraped up in this Inveterate Lying Pamphlet aforeſaid.

V. They have Unjuſtly and Falſly Curtalized and Perverted divers of our Friends Words and Paſſages in their Books, leaving out the Explanatory Words and Sentences.

VI. They have argued fallaciouſly in divers things, deducing Inferences and Charges from a particular to a general, as from a particular Perſon, chargeable (as ſuppoſed) they charge the General, that is, a Body of People, which is very unjuſt; as if where we find falſe Logick, Abſurdities and Errors committed, by theſe particular Perſons, *Edward Paye*, *Henry Loader*, *William Alcott*, we ſhould charge them upon their whole Society or Body, ſurely they would not be ſo ſerv'd.

VII. It would be well for their Hearers, who are more Peaceable and Prudent, not to be ſubject to ſuch Envious and Turbulent Teachers; whoſe Work tends to Sedition, Strife and Diſcord, among their Neighbours; but rather to reprehend their Rage and Railery, and caution them to live peaceably among

their

their peaceable Neighbours, that mean them no harm.

VIII. It is a manifeſt Sign the Lord has forſaken their Shadows and Forms of Profeſſion, who are turned into ſo much Envy and Bitterneſs as theſe Men are, againſt other Diſſenters more Chriſtian like than themſelves: That they are turned from the Spirit into the Fleſh, which Envy is a fruit of. The Primitive Tenderneſs, Simplicity and Spiritual Diſcoveries and Preaching that were formerly among ſome of their Ancient and Eminent Brethren being now loſt, and ſlighted by theſe Gain-ſaying Adverſaries, (which is their ſad Apoſtacy) who inſtead of owning the Sufficiency of the Spirit's Teaching, as they did formerly, now oppoſe *Immediate Inſpiration*, p. 16. *and poſſeſſing the Kingdom of Chriſt*, p. 52. and ſay that, *The Diſciples did not expect this Chriſt to come into them*, p. 53. (who is the ſame only and very Chriſt of God, of whom the Holy Scriptures teſtifie) they Quoting *Deut.* 18. 15. *Acts* 3. 22. *Mat.* 17. 5. *Luk.* 24. 39. *Joh.* 20. 19. p. 52, 53. And alſo deriding at the Quakers exhorting People to *Turn to the Light within*, p. 54, 55, 56. Thus Carnal, Blind and Dark, have theſe Baptiſt Preachers ſhewn themſelves, and how groſly

grosly Ignorant of the Spirirual Appearance and Kingdom of Christ and his Light within, and his own and Apostles Testimony thereof. The Lord deliver well-meaning People from such blind Guides.

Of the Word *Quakerism* (which is a Nick-name in Derision put upon our Christian Profession) you tell us, *It's derived from a Gesture used* Much *among them formerly in their Meetings*; (meaning the Meetings of the People called Quakers) *as was manifest* (say you) *by the* Westmorland *Petitioners*, viz. *That their Practice did exceedingly savour of Sorcery, because of the* Swellings, Quakings, Roarings and Foamings, *that were among them at their Meetings*, p. 7, 8.

Were you Eye or Ear-Witnesses of these Gestures? No, you had this Story from the *Westmorland* Petitioners; and what were they but a Company of envious persecuting Priests, and Magistrates whom they had Instigated to Persecution? Are you not so Credulous as to take upon Trust any old Story to render the People called Quakers Odious and Ridiculous? Is this your Christianity and Religion? Lord deliver every well-meaning Person from you and your Envy. We deny your Story of *Swellings* and *Foamings*, as charged

charged *on Us* or our Meetings in *Weſtmorland*, &c. But that there has been Weeping, Trembling and Lamentation, ſometimes in our Solemn and Religious Aſſemblies in *Weſtmorland* and other Places, I and many more were and are Witneſſes; when the glorious Power and Day of the Lord aroſe and broke forth in our Meetings, to the Breaking, Humbling and Tendering many Hearts, from a living Senſe of his Divine and Dreadful Preſence, which was truly felt among us; and that the Holy Men of God did Witneſs *Quaking* and *Trembling*, as Holy Scripture teſtifies: This you grant is true. *And the ſame* (ſay you) *may be ſaid of Wicked Men and Devils.* And what then? God's dreadful Power and Preſence can make all Dread and Tremble and Bow before it, even both good Men and bad Men, yea and Devils alſo; yet the Power is the ſame that's over all. Wicked Men and Devils have been ſometimes terrified by it, and made to tremble for fear of his Wrath, becauſe of their guilt of Iniquity; and good Men and Women have in an humble and a contrite Heart and Spirit, Trembled in a Holy Reverence and Senſe of the Preſence and Power of our Lord Jeſus Chriſt among them, in their Inward Attention upon him

him and his Word, and in their fervent Prayers and Supplications to God. And how can it be better than Blaſphemy to account this *Sorcery*? Such wicked Conſtruction and Inſinuation we utterly deny and teſtifie againſt, and put you to prove it who have received this falſe Story againſt us, of *Swellings and Foamings, and Sorcery*, &c. at our Meetings, with ſuch wicked defaming Conſtructions. I my ſelf was frequent at our Meetings in *Weſtmorland* very early, near the very beginning of them in that Country, and ſolemnly Declare it, I never ſaw ſuch Geſtures, as *Swellings* and *Foamings*: And I have lately enquired of ſeveral of our Ancient Friends who were converſant at thoſe early Meetings in the North, and they Declare the ſame, That they never ſaw ſuch Poſtures in our Friend's Meetings. But ſet caſe any have been diſordered through ſome Natural Infirmity Diſtemper, Swooning or Falling Sickneſs——

——What does this affect us or our Meetings on a Religious Account? It may be ſome of your own People's Caſe. And ſuppoſe it ſhould be made appear that divers Anabaptiſts, after they have been Dipt and receiv'd into Church-Fellowſhip, have run Mad or Diſtracted; and

others

others guilty of great Enormities; how would this affect either their Church-Profeſſion or Society? Pray conſider it, have you done well, or as you would be done by, in raking up and aggravating old Stories againſt the People called Quakers, to render them as black and deformed as you can? Upon this Story you make this farther Aggravation, from *Luk.* 9. 39. *We read of him that was Poſſeſſed, that he Foamed when the Diabolical Spirit did tear him.* True, and what then? Is this any Proof againſt the Quakers, that they are ſo Poſſeſſed or guilty of Sorcery? No ſure.——

——We read further alſo concerning that Man that was poſſeſſed, *That when he was brought unto Jeſus, as ſoon as the Spirit ſaw him, he tore him, and fell down on the ground wallowing and foaming; and that when Jeſus rebuked the Unclean Spirit, and charged him to come out of him, and enter no more into him; then the Spirit cryed and rent him ſore, and came out,* Mark 9. 20, 25, 26. Luke 9. 39, 42, 43. Now, ſuppoſe, that in any meeting of the People called Quakers, any ſuch Operations or Geſture has been in any particular Perſon formerly, that ſome Unclean Spirit has ſo torn and diſordered him or her; we may charitably believe it has been becauſe Jeſus Chriſt has

has come in Spirit and Power among them, to rebuke and caſt out ſuch Unclean Spirits, and to deliver them that were infeſted thereby; When our Friends have been ſolemnly met together in his Name and Fear, in Faſting and Prayer, to wait upon and worſhip him. And that ſuch Unclean Spirit did not enter them in ſuch Aſſemblies as ours, but when they were Followers of the Envious Perſecuting Prieſts (who uſed to Revile and Rail againſt the Quakers in their Pulpits) and of ſuch Malicious Preachers as theſe Anabaptiſts, who, as perſons poſſeſſed with a Lying, Unclean Spirit, are now ſtill foaming out their own Shame and Malice againſt an Innocent People, as theſe Men have done in their Lying Abuſive Pamphlet, falſly pretending to Unmask Antichriſt in Spirit, whilſt their Work of Malice and Falſhood beſpeaks Antichriſt, in their proud puft up envious Fleſh and Fleſhly Minds, ſcurrilouſly perverting our Words, detracting and defaming others more Harmleſs than themſelves, and no whit inferior to them, as Men, in Education, Parts or Morals. And I hope we are and ſhall be of more Credit and Reputation in what we ſolemnly declare and write, than they in falſly telling the World, *That 'tis nothing ſo believed by us,*

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as pretended in our Pamphlet, meaning that Paper concerning our Christianity; which they not being able to refute, now falsly tell People, *That 'tis nothing so believed by us*; as *Henry Loader* and *William Alcott*, have unjustly done in their Epistle to the Reader; though they are so credulous of their Brother *Edward Paye*'s Work or Pamphlet, as to *Believe neither Ambition, Self-Interest or Prejudice moved him to it; but purely the Honour of God, Defence of Truth, and Good of Souls*: And they also *Hope and Believe that he hath been carful truly to cite the Quakers own Authors.* But we know the contrary, and that he hath both falsly cited, grosly belyed, and perverted the Quaker's Words and Authors, and taken many false Things on Credit, and in their Implicit Faith; not only the said Story from the *Westmorland Petitioners*, but also out of his Brother *Thomas Hicks*, his abominable Forgeries and Lies in his fictitious *Dialogues*, and others, long since refuted, to his own and his Compurgators and Abetters utter Shame and Disgrace. And you who are such credulous Approvers and Espousers of this *Edward Paye*'s malicious Work against us, do charge us with this horrid Lye, *viz. That the Holy Scriptures, this Generation of Men contemn and vilifie.*

God

God knows the contrary, and he will judge righteouſly between us. You have herein Groſsly Belyed and Defamed us, our real Intention, and our Solemn Profeſſion for the Holy Scriptures, and ſincere Eſteem of them, as therein we have been Credited by the Government, and many others, we doubt not but we ſhall ſtill have Credit againſt your ſhameful Lyes and Defamations to the contrary; whereby you have moſt Diabolically and Foully Foamed out your *own* Shame and Envy, as will farther appear, That the Foaming Unclean Spirit, and Lying Devil is not caſt out of you. Oh! how well it would be for you, if you would humbly wait for and own Chriſt's Appearance in Spirit, and Power to caſt out that Unclean, Lying Spirit that Poſſeſſes you, and has moved you to approve and divulge ſo many groſs Lyes as are in your ſaid Book.

Out of your Brother, *Thomas Hick*'s *Dialogue*, you repreſent the Quaker to anſwer thus, *viz. When we make uſe of the Scripture, it is* only *to quiet and ſtop their Clamours that plead for it as their Rule*, p. 14.

This is one of your Brother *Hick*'s groſs Forgeries in the Quaker's Name, which you have taken on Truſt out of his

fictitious Dialogue. Oh! bluſh and be aſhamed of adopting and promoting ſuch Falſe, Deceitful Stuff; and alſo of your ſubjoyning in the Perſon of the Quakers this Forgery, *viz.* "We own not the Scri-
" pture; we ſeemingly allow it, but our
" End in this is only to ſtop their Cla-
" mours that plead for it as their Rule.

Theſe Words, ſubjoyned to *Hick*'s Forgeries, I charge upon you *Edward Paye*, *William Alcott* and *Henry Loader*, as abominably Falſe and Slanderous. Will this Deceitful Method bring any Honour to you, or honeſt Proſelytes to your Church, think ye? Would you be Popular and Famous by ſuch groſs Forgery? Is this the Fruit of your Religion, you Dip and Proſelyte People into? You are hard put to it: It is a Sign your Diſpenſation is decreaſing, and your Glory eclips'd, when you can eſpouſe and invent ſuch groſs Forgeries, and make Lyes your Refuge. Wo unto you Lying Hypocrites; When and where did ever we, the People called Quakers, ſay, as you ſay in our Name? *viz. That we own not the Scripture; we ſeemingly allow it, but our End in this is only to ſtop their Clamours*, &c. Theſe your horrid abuſive Forgeries will be a ſore Blot and heavy Burthen upon you.

And

And now, pray, obſerve what ſtrange Teſt or Proof, your Agent, *Edward Paye*, puts upon us to evince Immediate Inſpiration, *viz. Now let the Quakers reſolve me by their Immediate Inſpirations, What thoſe Things were that Jeſus did, that are not written*, John 21. 25. *And what were the Contents of that Writing on the Ground*, John 8. 6, 8. *or elſe let their proud Boaſtings of Immediate Inſpiration be condemned to perpetual Silence, and Shame cover their Faces. And waiting for their Reſolve herein*, &c.—— p. 15, 16.

And why ſo? If we do not reſolve by Immediate Inſpiration what thoſe things were that Jeſus did, that are not written, *John* 21. 25. And what were the Contents of that Writing on the Ground, *John* 8. 6, 8. Hereupon you have paſt Unjuſt Judgment, and falſly charged us with proud Boaſting, and argued abſurdly againſt *Immediate Inſpiration*, as if none have the Spirit of Chriſt unleſs they know and can declare all things it knows; or could write as many Books of thoſe Things Chriſt did, as (was ſuppoſed) the World it ſelf could not contain, *John* 21. 25. And then, by this, you Baptiſts will greatly fall ſhort of being Chriſt's Miniſters or Embaſſadors, and have ſhut your ſelves out from any Share in the

Spirit of Chriſt, or Divine Inſpiration. And how then will you prove your Call to Baptize People in Water? Though herein you have moſt egregiouſly contradicted your ſelves, in pretending to *Chriſt in you*, from 2 *Cor.* 13. 5. and to be the Temples of God, 1 *Cor.* 6. 19. *To be in Chriſt new Creatures*, 2 Cor. 5. p. 22. *And to have the Spirit of Chriſt, or elſe none of his*, p. 23. And that *Chriſt gives his Spirit to them that obey him*, Acts 5. 32. p. 69. But does he give the Knowledg of all thoſe other things that he did (which are not written) to all them that obey him, think ye? Or otherwiſe is it juſt to condemn them all to perpetual Silence and Shame, for owning that Chriſt has given them his Spirit, when they cannot tell all thoſe other things? Muſt we needs be as omniſcient as the Spirit of God is, or elſe be condemned as wholly deſtitute thereof? Do you think you have well argued, or given juſt Judgment in this Matter? Oh! Blind Guides, ſelf-contradicting and ſelf-condemned Hypocrites. How hath Antichriſt appeared in your Proud and Envious Fleſh againſt *Chriſt in Spirit*?

On *Matthew* 24. 26. you ſay, *It is more than probable, That Chriſt pointed at this Generation of Impoſtors, the Quakers; who ſay, Behold he is in the Secret Chambers*, [which is a groſs Lye, by the way] *ay*

within

within *thee, not at a distance from thee,* &c.

To deem them Impostors that say Christ is within thee or them, is to render the Holy Apostles Impostors, who preached *Christ within the Word, nigh in thy Heart,* Rom. 10. 6, 7, 8. (which therefore was not separate from them, and only at a Distance) yea and to render your selves also Impostors, who have confessed the same Truth of *Christ within,* p. 22, 23, 69. from 2 *Cor.* 13. 5. 1 *Cor.* 6. 19. 2 *Cor.* 5. 17. *Eph.* 2. 22. *John* 16. 7. *Acts* 5. 32. Thus you Anabaptist Preachers have contradicted your selves, as well as shewn your Antichristian Spirit against *Christ within*; and that you are blind Guides, and self-contradictory Opposers of the Mystery of Christ, as well as Defamers of us for his sake.

You most shamefully belie the People called Quakers in your Comparison, p. 18. where you say, *The Names they* (*i. e.* the Quakers) *give the Holy Scriptures,* viz. *no better than an Old Almanack, Precepts and Traditions of Men,* &c.

Pray where do they (that is, the People called Quakers) give the Holy Scriptures those Names you charge upon them? They are such gross, notorious, old Lyes, that it is high Time for you to be horribly ashamed thereof, as they are quite out of date with all sober minded People

that know us; ſo we doubt not but you, who are now the Promoters thereof, will be as much out of Credit as the firſt Fomenters, have long been.

You abuſe and wrong us about the *Titles* of our Books *(as if higher than we give to the Holy Scriptures)* perverting them by leaving out the Explanatory part of the Titles; as for inſtance [*A true and Everlaſting Rule*] being the firſt Words of the Title, you leave out the next following in the ſame Sentence, *viz.* [*from God diſcovered*] thus you deal very diſingenuouſly by them and others. p. 18, *&c.*

We know none among us that call *the Holy Scriptures*, *a Dead or Carnal Letter*, nor do we own the Words. By the *Holy Scriptures* we intend the *Holy Teſtimonies and Doctrin of Faith and Practice* therein contained, which is both Living and Spiritual to them that are alive unto God in Chriſt. Though the outward Letter or Writing in it ſelf alone be Dead, the Holy Matter contained in it is Living, to them that are Living and Spiritual. There is the *Letter* of the Shadows of the Law and Old Covenant, which is aboliſhed by Chriſt, and therefore Dead. And all Shadows and Carnal Ordinances, comparatively, are but *dead Letter*. When *Paul* preferred the *New-*

neſs

ncſs of the Spirit to the Oldneſs of the Letter, and the *Miniſtry of the Spirit* above the *Letter*; this was not to ſlight or contemn the Holy Scriptures: No more do we in allowing the Holy Spirit, the ſame Preference which the Scripture allows. Moreover to them that are Dead to the Spirit, to God and Chriſt, the Scripture is Dead, the Words therein are Dead, and even the Spiritual Living Miniſtry is Dead as to them; *The Savour of Death unto Death, in them that Periſh*; *but the Savour of Life unto Life in them that are Saved.* As the meer Characters or Letters, as written in Paper and Ink, have no Sound nor Voyce till Sound be given them by the Reader; *ſo*, the Words contained in them, or Preaching from them, have no Life, but as the *Spirit* gives it, without which all Preaching is Dead and Fruitleſs. I am perſuaded in Conſcience, That in theſe things our Friends real Intentions in their Writings is explained (and never to contemn the *Holy Scriptures*) and our Adverſaries hard and ill Conſtructions anſwered. And though the Holy Spirit, from whence the Holy Scriptures proceeded be of itſelf *All ſufficient* to guide in *all the Ways of God* both *with* and *without* the Scriptures (or where they are not in Writing) this is not to contemn or

ſlight them where they are; but to uſe them with the help of the ſame Spirit, rightly to underſtand and practiſe them: It being the *Inſpiration of the Almighty that giveth Underſtanding* of the Mind and Will of God, and without which the Scriptures cannot be truly underſtood. It was from the ſame Inſpiration (or Spirit of God) the Holy Scriptures firſt came; and from thence they had their Authority and real Credit. And by no other Argument or Demonſtration can the Divine Authority of Holy Scriptures be effectually proved or evinced, to ſuch as queſtion their Authority, but by the ſame Holy Spirit of God in Man, bearing Witneſs to the Truths therein contained. It muſt be ſomething ſuperior to the Scriptures, that muſt ſo prove their Divine Authority to them that queſtion the ſame, which we do not at all, bleſſed be God; and therefore Challenge theſe Adverſaries *E. Paye* and *W. Alcott* to prove, that the People called *Quakers*, or any Perſons continuing in Society with them, do ſay, *The Holy Scripture is but a dead carnal Letter*, or that ſo call the *Doctrins or Teſtimonies therein contained*; for we poſitively deny any ſuch Expreſſions.

Note alſo, that theſe Adverſaries have apparently perverted and wronged *George Whitehead*'s Words, both in Citation and Con-

Conſtruction, about the Holy Scriptures and the Perſon of Chriſt, *p.* 11, 12. and 22. And likewiſe groſly Abuſed, Wrong'd and Miſcharged *G. Fox*, *James Parnell*, *G. Keith*, foully perverting and miſconſtruing their Words, *p.* 28, 41, 42, 43, 44, 45, 46, 47, 59. And they have alſo Abuſed, Vilified, Defamed and Wronged, *W. Smith*, *H. Smith*, *J. Naylor*, *E. Burroughs*, *Iſaac Pennington*, *S. Criſp*, *W. P.* and others, Men of better Fame and Repute than themſelves, and more Righteous and Innocent than their Defamers.

Now I would ſeriouſly enquire of you *William Alcott* and *Henry Loader*,

1. Was *Edward Paye* deputed and approved by your Congregation, or any ſelect Aſſembly of Elders or Miniſters of the Baptized People or Churches, to Write and Publiſh his ſaid Book againſt the People called Quakers? Or did he do it on his own Authority and Head, with your Approbation only?

2. What Miniſters or Elders of your Churches, beſides your ſelves, did peruſe and approve of *Edward Paye*'s ſaid Book before Printed, and of the Printing thereof, to defame us as a People?

3. Is the ſaid *Edward Paye* indeed eſteemed among you and your Society a good Chriſtian, a Perſon of a Godly and Sober Converſation, of ſound Judgment

Piety

Piety and Parts, meet to manage Matters of Controverſie about Religion?

4. Do you intend to ſtand by him the ſaid *Edward Paye*, in all the Matters that he has Written in Charge, both againſt certain Perſons and againſt the People called Quakers, in his Book?

Pray give us your direct and plain Anſwer to theſe Queſtions; the Reaſon whereof being, 1. That *Edward Paye* and you alſo have concerned us as a People, in your ſevere and unjuſt Accuſations, in his and your Book. 2. That we have an Anſwer drawn up more Comprehenſive and Particular, reſerved for Publication, if we may find a farther Occaſion or Neceſſity for it. Therefore 'tis but equal and reaſonable you ſhould be ſo Ingenuous, as to tell us plainly, whether your ſaid Book with our Anſwer may affect your ſelves only, or your whole Society of People; ſeeing it affects us as a whole Society of People. If your Book againſt us, be only your own private Act whoſe Names are to it, and not more generally owned, nor ſtood by among your People; we would be ſo juſt as not to reflect it on your whole Society or People.

London, *the* 2*d of the* 1*ſt Mo.* 169½.

By a Lover of Peace, and the Souls of Men,

George Whitehead.

To

TO conclude in general againſt your falſe Charges, and manifold Abuſes and Calumnies, contained in your ſaid Book, *i.e. Antichriſt in Spirit*, & to anticipate farther Objections on the Matters herein.

We ſincerely Profeſs and Declare in the Sight of God and Men, that we do faithfully Believe and Profeſs, That the Holy Scriptures of the Old and New Teſtament were given by *Divine Inſpiration*: And that the three *Divine Witneſſes* in Heaven above, namely, the Father, Son and Holy Ghoſt, are one True and Eternal God, Bleſſed for evermore, whoſe Omnipreſence and Omnipotency, we alſo Believe and Profeſs.

And the *Divinity* and *Humanity* or Manhood of our Bleſſed Lord and Saviour Jeſus Chriſt, the Eternal Word of God: And that in the fulneſs of time he took Fleſh, being Miraculouſly Conceived by the Holy Ghoſt and Born of the Virgin *Mary*, and ſuffered the cruel Death of the Croſs, as an Univerſal Offering and Sacrifice both in his Body and Blood ſhed thereon, for the Sins of the whole World, and was Buried, and Roſe again the third Day, and *Viſibly* Aſcended (was ſeen in his Aſcending) and paſſed into Heaven and Glory: And that he Aſcended far above

above all Heavens, that he might fill all Things: And that by his Suffering and Sacrifice he hath obtained Eternal Redemption for us, which through Faith in his Name and Power, true Repentance and Converſion, we livingly receive and effectually partake of.

That we are not Pardoned, Juſtified, Redeemed or Saved by our own Righteouſneſs, Works, Merits or Deſervings; but by the Righteouſneſs, Merits and Works, of this our Bleſſed Lord and Saviour Jeſus Chriſt, being both imparted and imputed to us, as he is of God made unto us Wiſdom, Righteouſneſs, Sanctification and Redemption. Our Reconciliation, Redemption, Pardon, Sanctification and Juſtification, having reſpect both to his ſuffering Death and Blood upon the Croſs: (As the one Peace-Offering and Sacrifice, and as our High Prieſt, thereby making Attonement and Reconciliation for us, and giving himſelf a Ranſom for all Mankind.) And alſo to the effectual ſaving Work of his Grace and good Spirit within us, bringing us to experience true Repentance, Regeneration and the new Birth, wherein we partake of the Fellowſhip of Chriſt's Sufferings and Power of his Reſurrection.

In which Grace we ought to perſevere in newneſs of Life and faithful Obedience unto him, unto the end that we may be Heirs of the Eternal Salvation, which Chriſt is the Author of.—We ſincerely Believe alſo, That the *Man Chriſt Jeſus* is the only Mediator between God and Men, our Interceſſor and Advocate with the Father; and that he exerciſeth his Kingly Office, and his Prieſtly and Prophetical Office in his Kingdom and Church here on Earth, wherein he Governs, and plentifully affords both Immediate Inſpiration and Inſtruction to his Faithful Followers, who walk in his Light to guide them into all Truth; and he that hath not the Spirit of Chriſt is none of his.——And that this ſame Lord Jeſus Chriſt, who dyed for all Men, enlightens every Man coming into the World, and was and is the Light of the World, the Way, the Truth and the Life; and that the ſame Chriſt that was Crucified and put to Death, as concerning the Fleſh, and quickned by the Spirit and Power of the Father, he is Inwardly Revealed and Spiritually in the Hearts of True and Spiritual Believers, by his Holy Spirit, Life, Light and Grace: And that therefore his coming and appearing Outwardly *in the Fleſh* and *Inwardly in the Spirit*, cannot render

render him two Chriſts, but one and the ſame very Chriſt of God bleſſed for evermore.

Alſo the ſaving Baptiſm, which is, that of the Spirit and the Lord's Supper in his Church and Kingdom, we believe and receive in him the Subſtance Spiritually, not apprehending our ſelves bound to remain under any outward Shadow or Type thereof in the clear Goſpel-day of Chriſt.

The Immortality of the *Soul* of Man, being Created in God's own Image, and Inſpired by him that formed Man. And the *Reſurrection of* the Dead and *Eternal Judgment*: And that every Man ſhall be reſerved in his own diſtinct Being for his due and future Reward; the Wicked unto the Day of Judgment, Deſtruction and Wrath; but the Righteous unto Eternal Life and Glory, in their Spiritual Bodies like unto Chriſt's Glorious Body, where they ſhall be equal to the Angels of God in Heaven. Theſe Things we ſincerely Believe and Profeſs according to Holy Scripture-Teſtimony, and as ſet forth therein, as the Lord is pleaſed to give us Underſtanding thereof.——Being ready and willing to give more large Account and Demonſtration of our Holy and Chriſtian Profeſſion, as the Lord ſhall lay a ne-

a neceſſity upon us. And our Belief and Profeſſion of theſe Matters is not new to us, but according to that Light and Underſtanding we have received of the Lord and believed from the Beginning, ſince we were a Suffering People gathered by him; as alſo divers of our Ancient Friend's Miniſtry, Books and Writings, do more fully ſignifie and demonſtrate.

POSTSCRIPT.

To evince with what Conſciences theſe Anabaptiſts, *E. Paye*, *W. Alcott* and *H. L.* have writ againſt the Quakers, pray obſerve theſe two or three Inſtances more.

1. *E. P.* &c. p. 46. *read p.* 6, 7. Saul's *Errand to* Damaſcus. *And* G. Fox *takes the Name to himſelf, ſaying, He is the Eternal Judge of Quick and Dead.*

Anſw. This is notoriouſly falſe in Fact, being in the very ſame Book *Saul's Errand*, recorded among thoſe Matters falſly charged on *G. F.* by his Adverſaries the Prieſts and others, in the *County of* Lancaſter, in their Petition, *p.* 1, 2, 3, 4, 5, 6. of *Saul's Errand*, where *G. F.* oppoſeth and anſwereth their Objections.

2. *E. P.* &c. p. 29. *That they* (meaning the Quakers) *ſay, That Chriſt hath no Body but his Church.* Quoting *Saul's Errand, p.* 9.

Anſw.

Answ. Which is notoriously false again. For it was the said Priest's Objection against *L. F. that he professed, That Christ had never any Body but his Church*, Saul's Errand, p. 2. Which was also false, and there recorded among their other false Charges objected; tho' in the Answer it is confessed, *That Christ's Church is his Body*: 'Tis also confessed, *That we are Members of his Body, of his Flesh, and of his Bones*: Which grants his *particular Body*, and his Churches Union therewith. Therefore, far from such Profession, as, *That Christ had never any Body but his Church.*

E. P. &c. p. 59. *See* Parnell's *Shield of Truth*, p. 12. *Where he calls Water-Baptism a formal Invention and Imitation of Men, and so a meer Delusion.*

Answ. This *James Parnell* speaks not of *Water-Baptism*, without Distinction, as they state it against him for he saith it was *a Figure*, (meaning as *John* and the Disciples used it) but of *Sprinkling Infants*, as he saith, *He received Water upon his Face, as his Parents told him.* This he calls an *Invention of Men* (and so do Baptists, I think) *p.* 67, 68. *Collection of* J. P.'s *Writings.* Thus Immorral and Unjust are these Anabaptists in writing against us.

FINIS.

No 3. 3 T. T.

~~No. 21.~~

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